mon from entering the trap of a person with weaker power. 500

Women and children were not supposed to eat the heads or the tails of salmon, but when the people were ready to leave the river, they would grow careless and eat dried heads and tails, which were not as dangerous as the fresh. Should the salmon then fail, they would become strict again. 226 796 784 825

These tabus did not apply to other fish; in fact women ate even the boiled viscera of trout and squawfish. 262

If a woman should break a tabu it would scare the salmon away and she would suffer from menstrual pains. One never did break a tabu deliberately. Women and mourners made a wide detour around the trap when passing up or down the river shore. Very few individuals understood why they had the tabu; they simply followed it.

Explanations of women's tabus vary. The fact that the men were naked while building the trap, or wearing perhaps a strip of maple, willow, or sagebrush bark wrapped about the end of the penis as protection from the poles they are handling, might account for it. Perhaps the idea came from the Okanagon creation myth, in which the first weir is said to have been built by two bird sisters, far down the Columbia River. Coyote took this away from them and gave the same sort of weir to the people all the way up the river and its tributaries, saying that they should obey his laws and follow his directions in the building of weirs and catching of salmon. One of these injunctions was that the men were forever to keep weirs and fishing away from the women. In this regard the tabu is similar to the tabu on deer hunting. Could they be a survival from the hypothetical days when men monopolised control over the food, and subjugated the women? Are they connected with fear of blood, associated with women? [773]

While the men worked at a weir, some of their women would go into the hills to gather roots and berries, while others would remain in camp nearby. Women did practically all of the work of drying the salmon.

SMALL FISH

Suckers (q'ōq'ōmû's) were taken during both of their annual runs, upstream in early May and downstream in August, when they sought deeper, more quiet waters. By far the larger catch was in May, when traps were set at the bases of waterfalls in McLaughlin Canyon. This fishing was left largely to old men: women dried the catch which was traded with those who had spent this time digging roots. A pole would be set horizontally in the rocks so that the surface water fell directly upon it. Smaller poles were secur- 226 [462] [887]